

The

# Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

September 27, 1984

Published Since 1877

## Carter, work team in “strike a blow for the

By Jim Newton

NEW YORK (BP) — Urging them to “strike a blow for the poor in the name of Christ,” Metro Baptist Church Pastor Gene Bolin presented hammers to former President and Mrs. Jimmy Carter and 37 other volunteers rebuilding a six-floor apartment in Manhattan’s lower east side.

For five nights, the former president and other volunteers stayed in the dormitory-type rooms at Metro Baptist, which moved last May to its present building just across from the Port Authority bus terminal in downtown Manhattan.

Each day, the former president and other volunteers worked as carpenters refurbishing the gutted brick shell located in the drug-infested, poverty-stricken lower east side.

It was Carter who recruited most of the volunteers working through Habitat for Humanity, an interdenominational Christian organization concerned about low-cost housing for the poor with international

headquarters in Americus, Ga., just 15 miles from Carter’s home in Plains.

When the building in Manhattan is completed at a cost of about \$700,000 sometime next year, 19 families will be able to buy one of the apartments for \$30,000 to \$35,000, an unbelievably low price for housing in Manhattan.

“We operate on the economics of Jesus: no profit, no interest, and 20 years to pay,” said Millard Fuller, executive director and founder of Habitat for Humanity.

During a Wednesday night prayer service featuring a Bible study led by Carter, Bolin said Habitat and Metro Baptist are suitable partners because both operate on the economics of Jesus.

The 120-member church recently bought the five-story church building, which includes two floors of dormitory space, or \$1.7 million from Daytop drug rehabilitation center.

With a payment of \$20,000 on in-

terest for the loan due the day Carter and the volunteers arrived, Bolin said the church was \$3,200 short of the amount needed. Two days later, a check for \$3,250 arrived from First Baptist Church, Decatur, Ga.

Bolin said Metro gave \$5,000 to Habitat for Humanity last year, the very first contribution made to start the project, and that the value of the free lodging provided to the Habitat work team was the equivalent of a \$35,000 contribution to Habitat.

The church is committed to using its facilities to minister to the needs of the poor in the city, and to help relieve human suffering in the name of Christ. Several previous Habitat work teams have stayed at the church, and others are expected in the future, Bolin said.

Rob DeRocker, executive director of Habitat’s New York project, is an active member of Metro Baptist Church, and was baptized as a new convert at Metro four years ago.

During the Wednesday night Bible study at Metro, Carter read from the Sermon on the Mount and confessed that during the week of high media exposure on the Habitat project, he had personally struggled with the words of Jesus who said:

“So when you give something to a needy person, do not make a big show of it, as the hypocrites do in the houses of worship and on the streets. . . but when you help a needy person, do it in such a way that even your closest friend will not know about it” (Matt 6:2-3, TEV.)

Carter said he did not feel there was anything wrong with being interviewed on the NBC Today Show or the ABC Good Morning America show, because he was able to communicate to so many people the needs and opportunities to be involved in providing housing for the poor.

“It’s difficult, and almost impossible, for Rosalynn and me to minister in a secret way,” he said.

Carter said all ministry should be done in order to serve Christ and others, not to serve selfish interests. Christians should avoid self-



JIMMY CARTER, CARPENTER: Saying he was putting into action his Christian beliefs, former President Jimmy Carter spent a week as a carpenter along with 48 other volunteers rehabilitating a six-floor apartment building in the lower east side of New York City. Baptist Press Photo by Paul Obregon.

congratulations and having a superior attitude, and to constantly seek to tear down any barriers built with an attitude of superiority.

“I think what we have done this week is part of serving Christ’s kingdom,” Carter said. “It’s been one of the most notable steps in my Christian life.”

Fuller, responding to Carter’s remarks, pointed out the Scripture also encourages Christians to “let your light so shine before men that they may see your good works, and glorify your Father in heaven.”

Fuller expressed gratitude to Carter for his involvement, saying that as a result, the world knows what is going on in New York. He urged Christians to get involved in providing housing for the poor, and said part of the Lord’s Prayer read by Carter asks that God’s will be done on earth as it is in heaven.

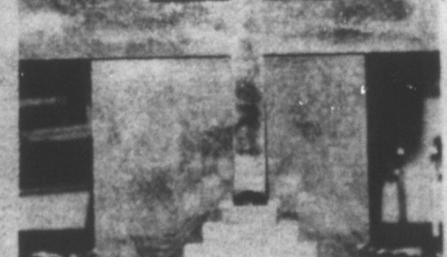
“And in heaven, there aren’t going to be any shacks, or any bombed-out, burned-out buildings, because Jesus, the master craftsman, has gone there to prepare a place for us,” Fuller said. He also expressed deep appreciation to every member of the Metro Baptist congregation. “You’ve allowed us to take over your church and have welcomed us like family.”

Bolin, who introduced the former president as “Brother Jimmy Carter,” said the church wanted to present something not only to the president, but to all the volunteers, to help them remember the experience, and to help them recruit others in future such projects.

He held up a shiny new hammer

and urged each to go out and use it repeatedly to strike a blow for the poor in the name of Christ.

Jim Newton writes for the Home Mission Board.



HAMMERING HOME THE POINT: Gene Bolin, pastor of Metro Baptist Church near Times Square in New York City, urges former President Jimmy Carter and 48 other volunteers to “strike a blow for the poor” with a hammer presented to President and Mrs. Carter and each of the other volunteers. (BP) Photo by Paul Obregon.



NEW HOUSING FOR NEW YORK’S POOR: Forty-eight volunteers, most of them Southern Baptists, worked alongside President and Mrs. Jimmy Carter — putting on a new roof and repairing the floors of a six-story apartment building in lower east side of New York City. The volunteers stayed in dormitory-like facilities at Metro Baptist Church, New York. (BP) Photo by Paul Obregon.

# Editorials . . . . . by don mcgregor

## Is the SBC still useful?

We could be living in the twilight of the Southern Baptist Convention concept as we have known it. It could be, moreover, that the reason that we may be experiencing the closing chapter of the convention as we have known it is that we no longer actually know what it is supposed to be.

An illustration of that premise is that the word "denomination" is used without reservation to describe the fellowship, but it was not intended to be a denomination. It could be, however, that over the years, gradually and without anyone paying any particular attention, it has become a denomination.

A denomination is thought of as a religious body with a specific name and organization. We have no name, and we have no organization. The Southern Baptist Convention is not our name. That term refers to the three-day meeting that is held each year. Neither is the Southern Baptist Convention an organization of churches. We will all insist with our final breath that our churches are independent.

But we may have forgotten our heritage and our purpose.

Even during my span of being a Southern Baptist Convention observer, the attitudes have changed. Of course, with a preacher father, that span has covered just about my entire life; but I have watched Southern Baptist over the past 32 years as a journalist with that task as an assignment. I first went to work for the *Baptist Standard* in Texas on March 2, 1952, as editorial assistant. Before that I had been with a radio station and was a daily paper reporter and columnist in Midland, Texas, and a seminary student. Since then I have been associate editor of the *Baptist Standard*, editor of the *California Southern Baptist*, and associate

editor and editor of the *Baptist Record* coupled with brief stints as real estate editor for the *Dallas Times Herald* and owner of three small country weekly newspapers.

All of that doesn't particularly make me any better qualified, but I have been observing Baptists a long time. In 1952 it was generally conceded that the Southern Baptist Convention was only a three-day meeting. Now it is generally conceded to be the name for a denomination. Thirty-two years ago the denominational structure was much smaller. That is normal, for Baptist numbers were much smaller then also.

As numbers have increased, however, so has the necessity for the enlargement of the organizations that support the greater number of churches and their members. And, as we are all well aware, 59 years ago was born the system we know as the Cooperative Program, which has had an additional impact in molding us into a more unified body.

Through the years, changes in concepts have occurred and have gradually escalated. On the one hand, there have been those who have been connected with organizations created by convention meetings who have begun to see those organizations as denominational structures and have functioned within them from that perspective. On the other hand, there have been those who have had reservations about Cooperative Program

support even though they participated, or had the opportunity of participation, in the convention meetings at which the decisions were made by majority vote.

This has caused the support of the Cooperative Program, inadvertently, to become a sort of test of loyalty. This has upset a few, and their concerns have been echoed by many who are not particularly in opposition to any portion of Cooperative Program support but who do have some question or distaste for a denominational structure that they feel is too pervasive.

Some who said in the early days of the present turmoil that the tension was over doctrinal matters later altered their observation to declare that it was not a doctrinal struggle but was instead a power struggle.

But let's not be too hasty in making that distinction. It may be both. Doctrinal concerns may still lie at the heart of the matter. Almost since the days of its inception, the Southern Baptist fellowship has faced millennial controversy. Once premillennialism was dominant, but may be no longer the case. At this point, those of a premillennial persuasion are feeling that the millennial thought has moved dramatically toward those who have no millennial position and toward those of an amillennial concept. In their eyes, this is a doctrinal mistake. And while most premillennialists realize that there never can

"CHARLEY, BLESS YOUR TINY LITTLE HEART — SINCE YOU CAN'T TAKE IT WITH YOU, HOW ABOUT SENDING SOME ON AHEAD!"



be a common millennial position and things are important to all of us.

A question for those who are thirsting for change might be this: a change to what? Though we may indeed have a denominational structure that was not intended, to derail it now could very well derail with it a very effective vehicle for accomplishing the Great Commission. That would be a compounded tragedy. And our "denomination" is doing a great deal more collectively.

(Continued on Page 6)

## Guest opinion . . .

## Power behind the lottery

By Larry Braifoot  
(Second in a Two-Part Series)

When gambling industry spokespersons urge state legislators and voters to approve a lottery, the picture they paint is a rosy one. The realities, however, often present a different picture.

Pro-lottery forces describe a state lottery as a popular and pleasant form of recreation enjoyed broadly across the adult population of the state without unduly affecting any particular social jump.

With this benign picture of a lottery in mind, it was interesting to read some of the articles and speeches prepared by Scientific Games, Inc. officials when they were addressing the gambling industry rather than state legislators or voters.

A different story emerges when reviewing the claims made before a gambling industry audience.

One of the most debated dimensions to the lottery issue is its appeal to the poor of a community and its regressivity as a form of taxation. Industry spokespersons argue strenuously against these claims.

Yet, Daniel Bowers, president and cofounder of Scientific Games, stated in a 1982 address in Las Vegas that the "player selection games" (daily numbers game and weekly

games which generate the multi-million dollar jackpots) attract primarily the low-income market. Most players were identified as having less than an eighth grade education, and the typical player was a non-white male employed as a laborer or service worker. These player selection games in some states represent almost 90 percent of the total sales of the lottery.

Another "fact" which is contradicted by a Scientific Games spokesperson is the image that the lottery has a broad appeal rather than appealing primarily to "hard-core" players. A recent study conducted in New Jersey by Dr. John Koza, chief executive officer of Scientific Games, dispels this idea. Although 85 percent of the adults in New Jersey have played the state lottery, about 68.8 percent of the adults are not classified as regular players.

Focusing on the "Pick 3 Daily Numbers Game," Koza pointed out that 93 percent of the sales in that particular game come from the 13 percent of the adult population that plays weekly, and a whopping 64 percent comes from four percent of the adults who play the game daily. So much for the "broad-based" participation idea.

But perhaps the most devastating

admission made by Scientific Games in these "industry studies" is that the various types of lottery games amount to a form of ethnic exploitation. Bowers, in his 1982 address, indicated the average player of the player selection game was non-white. Koza's study in New Jersey indicated that Blacks and Hispanics participated in some games with almost twice the frequency that white players did.

In another part of his recent study, Koza even identified the different neighborhoods which played the various lottery games with the highest frequency. The results, if taken seriously by legislators and voters, would shatter the illusions about state-operated lotteries.

Koza listed the four different lottery games played in New Jersey and identified the four leading types of neighborhoods which play those games. The type of neighborhood which showed up as a leader in all four cases was composed of an older population with a lower-middle income level and with an Eastern European heritage. The neighborhood which showed up with the next highest level of participation was identified as a Black neighborhood

with an older population living in older rental housing. Participation was almost as high in the neighborhood of poor Hispanic families living in very old housing.

Only two neighborhoods with middle or upper-income levels were listed among the 16 leaders. They were both identified as playing heavily the instant game, which has declined in interest and generates only about 10 percent of the income of some state lotteries. This game is the one which has the better odds of winning, while the other games are of the type which have the one in two million odds.

So, if the story which is subtly told by Scientific Games to the gambling industry is summarized, here is the message. The biggest players are ethnic minorities, largely Blacks and Hispanics, who are either poor or elderly or both. Life's circumstances have rendered them susceptible to the risk of taking a long shot in the hope of a big payoff.

So, sock it to them, lottery supporters reason — all in the name of raising taxes for the state.

Larry Braifoot is general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission.

### The Baptist Record

(ISSN-0005-5778)

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The Mississippi Baptist

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108 Number 34

# SBC body okays study of articles

By Dan Martin

NASHVILLE, Tenn. (BP) — A study of two controversial news articles has been approved by the Executive Committee of the Southern Baptist Convention.

Without comment, the 68-member committee approved at its September meeting, a report by the public relations workgroup that it "is considering the matter of the Baptist Press news stories . . . and other related matters." One member, John Lewis of Raleigh, N.C., voted against the recommendation.

In addition to dealing with controversy, the committee also heard SBC President Charles Stanley of Atlanta encourage them to be reconciled and to learn how to love one another.

The news articles, released through the denomination's news service Sept. 17 and 18, concern allegations that Paul W. Pressler, a Houston appeals court judge and newly elected member of the executive Committee, tape recorded an hour-long conversation Sept. 1 with J. Stafford Durham, 28, a student at Southern Baptist Theological Seminary in Louisville, Ky., and former driver for seminar president Roy Lee Honeycutt.

The student, also pastor of Long Lick Baptist Church in Stamping Ground, Ky., filed a formal com-

plaint with the Federal Communications Commission alleging Pressler recorded the conversation "without my knowledge, without prior consent, and without a beeper to indicate a recorder was in use."

Later, Durham said, portions of the conversation appeared in a news article in the *Houston Chronicle* newspaper. Durham claimed his "civil rights have been violated because information that was obtained illegally" was used as a basis for the article.

The first story, released Sept. 17, was based on a notarized letter Durham mailed Sept. 1 to the FCC in Washington. The second story, released Sept. 18, was based on a hand-written statement provided by Pressler to Baptist Press, in which the Houston jurist said: "No honest person should object to a record being kept of what he says."

Both stories specified no criminal violation apparently is involved, and that the complaint is based on a tariff agreement with American Telephone and Telegraph Co., concerning tape recordings of telephone conversations by one party to that conversation.

In the second story, Pressler said: "Recent experiences have caused me to (be) most careful in communicating."

(Continued on page 4)

# The Baptist Record

## Prayer to support SBC Sunday School 8.5 by '85

By Frank W. White

NASHVILLE, Tenn. (BP) — When churches throughout the Southern Baptist Convention begin Enrollment Commitment Sunday Oct. 7, they will be backed up by 29 hours of prayer by the 150 employees of the Sunday school department of the Southern Baptist Sunday School Board.

Harry Piland, director of the Sunday school department, has written pastors of the more than 36,000 Southern Baptist churches throughout the nation asking that they participate in Enrollment Commitment Sunday on Oct. 7.

He also has asked pastors to sign a personal commitment card that challenges them to attempt to enroll at least five people in Sunday school during the 1984-85 church year.

Employees of Piland's department have signed a volunteer prayer chart to begin praying 24 hours prior to the 9:30 a.m. services in the Eastern time zone and ending 29 hours later at the time that 9:30 services would be

beginning in Hawaii and Alaska. State convention Sunday school directors also are being asked to participate.

The 29 hours of prayer is a demonstration of commitment from the Sunday school department for reaching the goal of a 500,000 net increase in Sunday school enrollment during 1984-85, Piland explained. "As I talked to groups at the conference centers this summer, I began to ask myself, 'Have we done all we can do for 8.5 by '85?'" he said.

Piland said he concluded personal requests for commitment were needed as a climax to efforts to reach the SBC goal of 8.5 million Sunday school members by Sept. 30, 1985, because "We've made all the plans we can. Now all we can do is try harder to communicate the plans to church workers to get them committed to it."

The letter to pastors is an effort to get a personal commitment to work for Sunday school enrollment, he said. "I'm not asking them to send the cards in. Signing the card is a commitment between them and God," he said.

"If you will sign your card as the people sign theirs, it will surely be an encouragement," Piland told the pastor in his letter. "If the approximately one million Sunday school

workers in the convention would enroll at least five new Sunday school members, we would have no problem reaching and passing the 500,000 goal."

Piland has signed a commitment card, along with his pastor, Richard White, First Baptist Church, Franklin, Tenn., and the church's minister of education, Bob Pierce. When Piland asked Pierce to sign the card, Pierce said "I won't agree to enroll five. I'll enroll a hundred."

The Reach Five in '85 emphasis is a plan for churches, Sunday school departments or classes and individual Sunday school members to set and work toward their own goals. The goal may be five new members for a Sunday school class or 50 for a church. The emphasis is to get each member involved in enrolling new members.

Another aspect of the enrollment emphasis is for churches to establish Sunday school enrollment goals and report those goals to the Sunday School Board.

Other projects to place additional emphasis on 8.5 by '85 are scheduled throughout the year but the commitment Sunday is a kickoff for the year, said James Lackey, growth consultant, Sunday school department.

(Continued on page 6)

## Home Board hires Gresham; approves 80 for mission service

ATLANTA (BP) — Directors for the Southern Baptist Home Mission Board voted to hire Roy D. Gresham, retired state executive secretary for the Baptist Convention of Maryland, as an independent contractor for a 15-month period beginning Oct. 1, 1984.

Board of directors for the Atlanta-based national missions agency also named Joe A. Hernandez of Atlanta director of the ethnic resource correlation department in the board's language missions division, effective Sept. 15, 1984.

Also, Home Mission Board President William G. Tanner announced 1984 gifts to the Annie Armstrong Easter Offering for Home Missions totaled just under \$24 million as of Sept. 11.

The figure, which represented 82.5 percent of the 1984 goal of \$29 million, is running slightly more than nine percent ahead of last year's offering, said Tanner. Southern Baptists' gifts to the annual offering show church members believe in home missions and are willing to support it, he added.

Gresham, who for 25 years led the Maryland Southern Baptist Convention until his retirement in 1982, will be responsible for appraising church programs and physical facilities, sites for new churches and plans for churches seeking loan/bond assistance, especially in the northeastern United States.

Hernandez is associate to the director of the board's language missions division. His new position, left vacant when Ramon Martinez assumed a language missions post with the Florida Baptist Convention in

(Continued on page 5)

## MC plans concerts for music dates

Mississippi College is initiating a "Music In The Chapel" series on Oct. 4, joining with the rest of the musical world as it celebrates anniversaries of the births of three composers of great importance to western music—Heinrich Schutz (1585), Johann Sebastian Bach (1685), and George Frederic Handel (1685).

"Musical societies, schools and colleges, and civic arts organizations will be featuring works of these titans of music in their 1984-85 performance calendars," said Frank Stovall, chairman of the Mississippi College music department, "and we thought we should do the same."

"We have selected the historic Provine Chapel, a magnificent pre-Civil War edifice that houses the Department of Religion of the college, the scene of our series of four orchestra/choral performances throughout this school year," said

Stovall. The series opener on Oct. 4, at 8:15 p.m. will feature a cappella works by Schultz, featuring the Mississippi College Cantata Choir under the direction of James Glass, associate professor of music.

The initial program will also feature *Utrecht Jullilate*, by Handel, performed in English with orchestra and the Concert Choir, directed by Dr. Stovall.

The second performance of the series will be at 3 p.m. Dec. 2 in the Chapel and will help usher in the Christmas season as the Cantata Choir performs the *Bach Magnificat* and the Concert Choir presents Schultz' *Christmas Story*. Both works will be accompanied by orchestra.

All of the concerts will be free to the public. Concerts three and four are scheduled for Feb. 21 and May 2, 1985.

By David Wilkinson

WASHINGTON (BP) — Regardless of its proponents' claims, legalized gambling is a "dirty business" that inevitably leads to expansion instead of retardation of organized crime, warned Austin McGuigan, a prosecutor with 10 years' experience in investigating gambling activities.

McGuigan, chief state's attorney for the state of Connecticut, traced the ties of organized crime to legal and illegal forms of gambling during the opening session of a special conference on legalized gambling.

The two-day meeting, sponsored by the Christian Life Commission of the Southern Baptist Convention, brought together anti-gambling activists from 14 states and the District of Columbia who hope to pool knowledge and resources for a nationwide counter attack against the gambling industry.

McGuigan said his experience in prosecuting gambling-related cases in Connecticut had convinced him that "legalized gambling is a dirty business. There is no way to keep the

gambling business clean," despite claims that it can be regulated. Even if the original gambling operation is "clean," he said, "you can guarantee it won't last long."

Although McGuigan reported on the ties of organized crime to parimutuel betting on horse racing, jai alai, bingo, and other gambling activities, he pointed out illegal sports betting is by far the most lucrative gambling business for organized crime.

"I can guarantee you there is no major sports betting operating in the United States that does not have connections to organized crime," he said. "Organized crime is involved in all illegal sports betting without fail."

One of the predictable side effects, he added, has been "intense pressure," on athletes to help with "fixing" games. The problem is particularly acute in intercollegiate sports, where students are "especially vulnerable," he explained.

McGuigan estimated more than

(Continued on page 6)

## Gambling expert sees organized crime ties

# Pressler, student differ over taping and use of phone call

By Dan Martin

NASHVILLE, Tenn. (BP) — "No honest person should object to a record being kept of what he says," Paul Pressler said in response to the filing of a formal Federal Communications Commission complaint against him.

J. Stafford Durham, 28, a third-year theology student at Southern Baptist Theological Seminary in Louisville, Ky., filed a formal complaint with the FCC Sept. 14, alleging Pressler, a Houston appeals court judge, had illegally tape recorded a telephone conversation Sept. 1.

Pressler, in Nashville to attend his first meeting as a member of the Southern Baptist Convention Executive Committee, gave a statement to Baptist Press concerning the incident, which he saw as part of the "holy war" declared by Southern Seminary president Roy Lee Honeycutt Aug. 28, during a convocation address at SBTs.

"Roy Honeycutt in conducting his 'holy war' against other Southern Baptists has attempted to turn non-issues into issues in order to divert attention from the legitimate concerns which many have for the spiritual quality of the education of our institutions," Pressler said.

"Dr. Honeycutt made charges which have since been clearly refuted. Since Honeycutt's representations can no longer be asserted successfully, a student who was involved now complains because his comments can be accurately quoted," he added.

Pressler, who has been involved in an effort to turn the SBC to more conservative directions, declined to comment publicly on whether he tape recorded the conversation with Durham, who also formerly was a student driver for Honeycutt.

He said, however, in his statement that "recent experiences have caused me to be most careful in communications with certain people to make sure that the content of conversations will not be misquoted."

When asked to amplify his comment, Pressler declined, saying he "has said all I am going to say. Since he (Durham) has seen fit to have AT&T investigate this matter, I have no further comment."

In his convocation address, Honeycutt mentioned a student who drove for him, but he did not mention Durham by name. He said "a Texas leader" of the "Independent Fundamentalist Political party" had made an effort to recruit the driver as a "campus subversive."

After the speech, Pressler said he "had absolutely no idea" who Honeycutt was talking about. On Sept. 1, Durham said Pressler telephoned him at Stamping Ground, Ky., and talked for an hour. The student said Pressler tape recorded the conversation and later made it available to a reporter for the *Houston Chronicle*.

The news article, as well as Pressler's assertion he did not know what Honeycutt was talking about, resulted in Durham's identifying him-

self and filing the formal FCC complaint.

Pressler's version of the incident differs markedly from that of Durham. Both, however, do agree there had been prior contact, on at least three occasions.

Pressler's account of those encounters agrees with that of Durham. Both say they met in October of 1979 in a Sunday school class at First Baptist Church of Houston. They agree further contact occurred in November of 1979, when Pressler invited Durham to attend the Heart of America Bible Conference in Louisville.

Durham says Pressler invited him to a meeting with key leaders of the inerrancy movement in which politics were discussed, as well as obtaining information on "some professor."

Pressler said the meeting "wasn't secretive at all. After the meeting we just had hamburgers in James' (Robison) room. I took him (Durham) right in there with me. We have always been just as open as we could about everything."

The two agree there was a telephone conversation in February of 1984. Durham says it was to "fish for information" about who the moderate faction was going to run for president of the convention, and "anything else that might come up."

Durham also maintains Pressler knew he (Durham) occasionally drove Honeycutt's car.

Pressler, however, maintains the February telephone call was part of a general operating procedure he follows. "When I was invited to speak in Louisville, I looked through my files to see who I knew in the area and I called a number of people to see if I could get together with them while I was there."

"I had not seen Staff (Durham's nickname) for four-and-a-half years and was not even sure he was at the seminary. I had absolutely no idea he had been the driver for Dr. Honeycutt."

Pressler admitted he "might have said: 'Do you hear any talk about who the liberals will run for president of the convention?' I was just making conversation."

When informed of Honeycutt's remarks about efforts to recruit campus subversives and the recounting of Durham's story, Pressler said he was "absolutely shocked that somebody might be spying on the president. I wondered who in the world that might be."

He said he "had no idea who he (Honeycutt) was talking about. I looked through my files to see who I knew, and he (Durham) was the only one it possibly could have been."

Pressler admitted he telephoned Durham "to find out what happened. It was evident Dr. Honeycutt had turned it (the February conversation) into something it wasn't. It was clear this had been blown way out of proportion," Durham said.

In his letter to the FCC, Durham

says: "On Saturday, Sept. 1, 1984, at or about 9:30, EDT, I received a long distance telephone call to my residence in Stamping Ground, Ky., from Judge Paul Pressler, who was calling from somewhere in Texas.

"We talked for approximately one hour, during which time the conversation was tape recorded by Judge Paul Pressler without my knowledge, without prior consent, and without a beeper to indicate a recorder was in use. Later, portions of that conversation appeared in the *Houston Chronicle*, Sept. 7, Page 6, in a story that was not accurately written.

"I had no knowledge the conversation had been taped until I read the article in which Judge Pressler admitted to playing our private conversation to the reporter . . ."

Durham sent the letter to Dick Lason, whom he said is a legal official with the FCC. Lason, according to a federal directory, is a public utilities specialist with the FCC. Durham's letter further says: "I do not know what course of action I can take to rectify this infringement on my rights. I would appreciate it if you would suggest exactly what I need to do to pursue this matter fully."

Durham cited FCC 263 Section 2.6.1c in the letter. According to legal authorities, the section is part of the Tariff Agreement with American Telephone and Telegraph. The agreement requires AT&T to check out any complaints and to report to the FCC on its action.

"There is no criminal action involved, and it appears the most that could happen, if the complaint is investigated and upheld, would be that telephone privileges could be withdrawn from Judge Pressler," said a Washington attorney.

Durham, pastor of Long Lick Baptist Church in Stamping Ground, Ky., told Baptist Press he had intended to say nothing about the incident "until I read in the paper that Judge Pressler denied knowing anything about this."

Durham, a native of Pineville, La., said he met Pressler in Houston in October of 1979, while visiting a college friend. "I talked to him 10 or 15 minutes, just like you would when you had just met somebody," Durham said of this meeting.

Durham said he next met Pressler when the Texas jurist telephoned to invite him to attend the Heart of America Bible Conference in Louisville in November of 1979. "He wanted me to go with him and I did," Durham said, noting he spent about a day with Pressler.

"I had no idea who Paul Pressler was, but when we got there, he took me into a meeting with Paige Patterson, James Robison, Adrian Rogers, and some others who were talking about who the next president of the convention would be and were trying to get some information about some professor," Durham said.

After he took Pressler to the airport, he said he neither saw the Te-

xan, nor heard from him, until February of 1984. "I had not talked to this man for four-and-a-half years and all of a sudden he calls me up in February. I was living in Stamping Ground and I don't know how he knew to contact me there," Durham said.

During the February conversation, Durham said Pressler invited him to a meeting in Louisville. He declined because the event was on Sunday night. Durham said the conversation lasted about 10 minutes, and said Pressler "asked me if I knew anything that was going on on campus that he should know about. He specifically asked who 'they' were going to run for president and fished for anything else that was going to come up" at the Kansas City annual meeting of the SBC.

Durham maintains Pressler knew he occasionally drove for Honeycutt. "I am convinced he knew that," Durham said.

Shortly after the February telephone call, Durham told Honeycutt of the telephone call. Honeycutt told of the incident in the Aug. 28 convocation address.

Four days after the convocation address, on Sept. 1, Durham said Pressler telephoned again, talking

## Associate editor Mizelle resigns

JACKSONVILLE, Fla. (BP) — Melvynne Mizelle, associate editor / manager of the *Florida Baptist Witness*, has resigned effective Sept. 30, 1984, to become marketing manager for Jim Tatum's Master Fashions, Jacksonville, Fla.

Mizelle, a native of Tallahassee, has been on the staff of the *Witness* for 30 years. She has worked with every editor of the paper since it has been owned by the Florida Baptist Convention.

Mizelle joined the staff of the Florida Baptist Convention as a secretary in the Sunday school department in 1946. She moved to the *Witness* staff two years later after attending Blue Mountain College in Blue Mountain, Miss., and worked with editor Edward Solomon until his retirement in August 1949.

Following Solomon's retirement, Guy Stracener was elected editor, and served until 1971.

On two occasions, Mizelle's career took second place to family commitments. Mizelle is the mother of two children, a daughter, Cathy (Mrs. Terry Logsdon), lives in Jacksonville. A son, Charles, lives in Reno, Nev.

In 1969, she returned to Florida Baptist Convention staff and in the missions division. She rejoined the staff for the *Witness* in 1971 when Edgar Cooper became editor.

for about an hour. The call resulted in the FCC complaint.

Dan Martin is news editor for Baptist Press.

## Negotiations to sell Dallas building okayed

DALLAS (BP) — The sale of the Baptist Building in downtown Dallas has been approved by the Texas Baptist Executive Board and trustees of the Southern Baptist Annuity Board.

Sale of the building, shared by the Texas Baptist Executive Board staff and the Annuity Board staff, is contingent on successful negotiation of a \$12 million contract with a Dallas-based developer, CSI, Inc.

The Texas Baptist executive board approval Sept. 11 followed action taken in July by Annuity Board trustees in approving a recommendation to proceed with the negotiations to sell the Baptist building and surrounding properties.

The proposed agreement would allow the BGCT and Annuity Board staffs to remain in the building up to five years on a lease basis.

"Although several companies have approached us with interest in purchasing the downtown property, this is the first time we have opened formal negotiations," said Darold H. Morgan, Annuity Board president. He noted the proposed contract for the 39,000-square-foot land area would sell for over \$300 per square foot, at what some developers believe to be the highest price offered for a piece of property in downtown Dallas.

Morgan said the Annuity Board officials and BGCT representatives believe the value of the property has reached its economic peak. The "rapid growth and development of Dallas has been phenomenal."

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# Let's talk issues as adults, not trade jabs, Stanley urges

By Robert O'Brien

RICHMOND, Va.—Southern Baptist Convention President Charles Stanley believes Southern Baptists should put aside references to jugular veins and holy wars, angry rhetoric, attacks on personalities and false perceptions of each other and talk like adults about the issues that divide them.

"What's happening (in the SBC inerrancy conflict) is that we're dehumanizing people with the attitude that 'you're nobody if you don't agree with me,'" said Stanley, who came to Richmond, Va., to attend the September meeting of the SBC Foreign Mission Board.

"But that's not true. We're all somebody in God's eyes."

"Somewhere along the way, some folks have got to sit down and talk about these things," Stanley said in an interview elaborating on comments made in an earlier address to board members. "We've got to ask, 'What are the differences? Are they biblical? Are they political?' We need to discover the basic issues and talk about them so we can find out what we can agree on so we can fulfil the (biblical) Great Commission (to evangelize the world). That's what God has called us to do."

In his address to the board he had expressed excitement about progress foreign missionaries are making worldwide in evangelism and church development to fulfill the Great Commission.

Dialogue between opposing SBC factions, he said in the interview, will call for honesty from both moderate and ultraconservative factions. That honesty will involve admitting that some legitimate problems for discussion do exist and recognizing that all Southern Baptists can never reach total agreement on a variety of issues because of the diverse theological, traditional, and doctrinal positions which historically have influenced them.

"If we're honest, we have to realize we won't always ever all agree biblically," Stanley said. "For example, I happen to be a premillennialist, but I can have perfect fellowship with a person who is not. It has nothing to do with whether I'm going to give to missions or not."

He added, however, that he feels many Southern Baptists would be more motivated to give and respond to missions if they felt leaders would openly and honestly confront divisive issues.

Stanley said he doesn't believe the denomination should have a creed or that all Southern Baptist church members and denominational employees should have to think alike on every issue, whether it involves biblical interpretation or such moral-political issues as abortion and school prayer.

In that context, he noted that the resolutions process at annual SBC meetings adds to the problem.

"All the SBC resolutions do is stir up controversy," he said. "None of them is binding on a single church. So I think we probably need to rethink the resolution process or be very careful that we don't just say something that stirs up controversy that

doesn't have a real, lasting, positive effect."

"If Southern Baptists sit down and talk and come to a point where we absolutely cannot agree on something, then let's just say we can't agree on that," Stanley said. "I think there are far more things we agree on than we disagree on, but now it's clouded up with personalities and politics. When that happens, we don't think as perceptively as we ought to."

Now, he said, is the time "to back off and see each person's worth amidst all this and not attack the person. If I disagree with your principle, let me attack the principle without attacking you."

In his earlier address to the Foreign Mission Board, Stanley complimented FMB staff, board members, and missionaries after learning in board sessions about advances in world evangelism and starting churches.

Noting that he "kept wanting to clap" as he heard reports on evangelism and church development, he said he wished every Southern Baptist, "or just the pastors," could have sat in on the board's sessions.

"I think that one of the most affirmative things that has happened to my own heart has been realizing the

FMB's emphasis on evangelism because oftentimes we hear people complain we have too little emphasis on evangelism on the mission field."

He challenged the board to find better ways of informing Southern Baptist pastors about the board's emphases on evangelism, developing believers, church growth, and strengthening missions.

"You can tell the Brotherhood, the Woman's Missionary Union, and the Sunday School all you want to, but until the man in the pulpit is convinced and persuaded (that evangelism is the emphasis), it'll never be conveyed to Southern Baptists. I want to thank you for showing me that in a much deeper way than I've ever understood before."

He added that he believes thousands of pastors would leave their churches in response to "a personal, dynamic call to missions."

On the subject of the inerrancy crisis, Stanley told the board: "I believe we're Christ-like enough, that we're godly enough, to sit down face to face and deal with the issue—not to get our way but to protect what God has given us and what he has equipped us to do so well. I believe that one of Satan's choicest plums in the 20th century will be to divide Southern Baptists."

Robert O'Brien is on the staff of the Foreign Mission Board.

## Tennessee Court delays church-PAC hearing

JACKSON, Tenn. (BP)—Prosecution of 13 churches which filed a lawsuit challenging a ruling they are "political action committees" has been delayed by an order issued Sept. 13.

The churches, nine of which are Southern Baptist, had been classified as political action committees because they spent as much as \$250 in defeating a liquor-by-the-drink referendum in Jackson, Tenn., Aug. 2.

Michael Cody, Tennessee attorney general, ruled Aug. 29 the churches were political action committees under state law and must file financial disclosure forms by Sept. 17 (48 days after the election).

Sept. 10 the churches filed a class action lawsuit seeking a declaratory judgment that the Tennessee Campaign Financial Disclosure Act is "a serious violation of the First Amendment of the U.S. Constitution which guarantees religious liberty and separation of church and state."

The churches also asked for a temporary injunction from filing disclosure statements until a hearing on the case could be held or until the Tennessee General Assembly meets in January. Several legislators have indicated churches were not intended to be included under the law.

On Sept. 13 an "agreed order" was signed by the churches' attorneys, by a representative of the attorney general, a state election coordinator and a chancellor. It states the churches will have 30 days after all court rul-

ings and appeals have been exhausted before being required to file the statement or false prosecution.

In a statement, District Attorney Jerry Woodall said the state agreed to the injunction order "in an effort to allow the churches to litigate the constitutional implications raised by the Financial Disclosure Act of 1980, while preserving the sanctions available to the state under the act."

Since this is a class action lawsuit, the injunction order also prohibits the state from exercising the provision of the law against "other churches or similarly situated religious organizations" in the 26th Judicial Circuit of Tennessee until 30 days after the expiration of any appeal related to this case.

Political observers noted this ruling has significance because there will be several referenda on local election ballots this fall. Now churches and their religious organizations can be actively involved in voicing their convictions, attorneys said.

At its meeting Sept. 14, the executive board of the Tennessee Baptist Convention passed a resolution expressing its support of the stand.

"If some preachers do not take a good steady look upward, they are going to let circumstances and conditions keep them from taking collections." — J. B. Gambrell

Thursday, September 27, 1984

BAPTIST RECORD PAGE 5

## Mini-libraries shipped to India church leaders

NASHVILLE — Twenty mini-libraries of Broadman and Holman-published books have been shipped to Baptist leaders in India from the Baptist Sunday School Board.

The 10-volume sets are the first of several thousand books to be distributed worldwide to Baptist pastors and church leaders within the next 15 months.

The Sunday School Board is providing the books and shipping them in conjunction with the Baptist World

Alliance as part of the BWA Christian Literature Project.

The trustees of the Sunday School Board voted to provide funds to purchase the books at cost for the mini-libraries. The project was selected as a tribute to Grady C. Cothen at his retirement as Sunday School Board president Jan. 31.

The list of recipients is being provided to the board by the BWA, said Richard Kay, Sunday School Board coordinator for the project.

The first shipment is a basic library set that includes a Holman Master Study Bible and texts on church doctrine and leadership.

Another set will provide the basic library and some additional theological books. A third set will be Spanish volumes.

The BWA Christian Literature Work Group determines which pastors and church leaders get which mini-library sets, Kay said. The work group is chaired by James Hatley, pastor of Second Baptist Church, Memphis, Tenn.

## 107 and counting

PUERTO ORDAZ, Venezuela — When the "Second Baptist Church of Puerto Ordaz" was officially constituted here in July, it moved the number of churches in the National Baptist Convention of Venezuela to 107.

The Convention expects to form eight more new churches by the end of this year, and have 20,000 church members by the end of 1985. The goals are a part of the "One Million Plan" of reaching one million members by the year 2000. EBPS.

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# Intensive care Is the SBC still useful?



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as a loaded gun.  
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## Early signs of addiction

### Q. What are some early warning signs of addiction?

A. The secretive use of mood altering drugs and alcohol is a sign. The same can be said for hurried, gulping of drinks or the need for a "quick fix." Preoccupation with drinking and using chemicals of one sort or another are signs. Then, blackouts begin, and in these experiences a person may walk, talk, and engage in activities with little or no recall at a later time.

### Q. What are the high risk groups for addiction?

A. Some groups are "set up" for alcoholism and drug addiction. These high risk groups are children from families with sexual abuse, with alcoholism, with di-

vorce, and children who are hyperactive. Hyperactive children are very nervous. They have learned to self stimulate themselves at an early age. Once they get to know about drugs and alcohol, they are going to get involved unless they find spiritual dimensions in their lives.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

(Continued from page 2)  
than could ever have been done singly.

To those who are intent on protecting the denominational structure, the message might be a word of caution that in the final analysis it is the local church that is the primary factor in every element of our operation. Let's be sure we don't have a situation where the tail is trying to wag the dog.

This denominational war has heated up intensely in the past few weeks. There have been heated statements and counter statements. But still those who are directly involved are only a small portion of Southern Baptists. The masses are not involved; but wherein they are aware, they are disgusted and confused.

The message to both camps might be to back off and be more open to communication. This has been said before, but there has been little evidence of change. There is indeed a danger of threatening our response to the Great Commission. But even if a truce were to be effected, the two camps would continue to eye each other warily.

I have been amazed by two aspects of the struggle. One is the seeming lack of compassion on the part of those who are demanding changes. The other is some heated responses to the demands when the same statement spoken in love would have served the purpose at least as well.

There is no question but that there is an organized effort to effect changes. They are people who are sincere in their motives. There is also no question but that those who are being challenged are every bit as sincere and feel that they have done the best they could have done. They see the challenges as being tantamount to disaster.

#### Where do we go from here?

It remains for those who have not made camp, for those who are endeavoring to move on, to keep the witness alive. That is not to say that there are not people who are ready to move who have been caught in both camps. Undoubtedly there are many.

We don't have an option on witnessing. It is a mandate from the Lord. We are all very keenly aware of it. Either we continue to witness, or all our efforts are futile. If we fail the Lord, we fail completely. There

would be no further need for Southern Baptists.

We have done marvelous things as Southern Baptists thought the vehicle of the Cooperative Program. We were all set to escalate our efforts dramatically when the present conflict erupted.

But we must move on, and the Cooperative Program is our best vehicle for movement. The people who staff the organizations that it fi-

nances may fail occasionally because of not being divine, but they are trying hard under what they determine is the leadership of the One who is divine.

SBC president Charles Stanley has indicated his interest in putting the conflict behind us and getting on with the business.

Let's move on.

## Thousands hear missionary's sermon

RIO DE JANEIRO, Brazil — Southern Baptist missionary Harold Renfrow from Missouri gladly accepted a recent invitation to preach at a large shipyard in Rio de Janeiro, Brazil's shipbuilding capital. But as he stepped onto the homemade podium in the middle of the shipyard, Renfrow had no idea he would be surrounded by more than 3,000 workers on lunch break.

He didn't disappoint them, however; he's been invited to preach again. The invitations came from the workers themselves — not a company — at the instigation of several local Baptists.

## Gambling expert sees organized crime ties

### (Continued from page 3)

\$50 billion is bet nationally each year in illegal sports gambling. He said illegal sports betting in Connecticut alone is a \$1.2 billion business.

The prosecutor criticized the frequent claim that legalization of gambling will help eliminate the problems associated with illegal gambling, including ties to organized crime. "Illegal gambling," he said, "has grown every year since Connecticut brought in so-called legalized gambling."

Crime control, he added, also is a "myth" in legalized gambling, pointing out that one factor is that many times former law enforcement officers are hired by the gambling industry to testify on its behalf. Another enticement to support legalized gambling, he said, is the promise of new jobs for law officers to help regulate the industry.

Even then, he stressed, true regu-

lation seldom occurs. "There is not a state in the country where anybody is really checking on the (gambling) industry," he said.

The power of organized crime, McGuigan said, has created a "circle of fear" among law enforcement officers who are aware of the connections with gambling. "If you uncover a fixing operation that's making \$20 or \$30 million, you have to ask yourself, just how much is my life worth," he explained.

In a question-and-answer session, McGuigan said Southern states are now special targets of the gambling industry. He advised Southern Baptists and other gambling opponents to continue to fight legislation that would allow parimutuel betting. "Banning parimutuel betting," he said, is "the only way to keep out organized crime."

David Wilkinson is on the staff at the Christian Life Commission.

## Letters to the Editor

### Alcoholism a disease

Editor:

As a Southern Baptist I have known and loved as my pastor many God-fearing men. But, I have to say that of those I have known and heard I have never heard one who doesn't say that alcoholism is not a disease, but it is only a result of a person who continues to sin through excessive drinking.

The American Medical Association first defined alcoholism as a true disease in 1955.

I have seen alcoholics trying to "make it" back into a normal church life, only to have the preacher put them under much condemnation as he tells the congregation there is no such thing as a disease of alcoholism.

How can this situation be corrected?

Bruce Hill  
Lexington

the East Moss Point Baptist Church is 94 years old and conservative in its theological outlook.

Charles S. Mitchell was called as our pastor on Aug. 5. He comes to us from 12 years of service as pastor of the First Baptist Church, Creola, Ala. Twelve years of service surely should help to rule out the "settled" aspect of calling a single man.

Also, if anyone cares to hear how well a single man can preach, we invite you to visit us at East Moss Point Baptist Church any Sunday or Wednesday night. You'll hear the Word!

James V. Miller  
Minister of Music/Youth  
East Moss Point Church  
Moss Point

## Prayer to support SBC SS enrollment

(Continued from page 3)

Several sections of the Sunday school department have selected hour-long time slots when personnel will pray together for the commitment Sunday.

The workers will not be meeting together for the prayer time, but will pray during the allotted time wherever they are.

Lackey, a department director at First Baptist Church, Goodlettsville, Tenn., has signed up with his section to begin the prayer vigil from 8:30 to 9:30 a.m. CDT Saturday, Oct. 6.

Piland and his wife Pat have volunteered to pray from 2:30 to 3:30 a.m.

Oct. 7. Piland will be preaching an enrollment Commitment Day service later that morning at Bluegrass Baptist Church, Hendersonville, Tenn.

Lackey said employees and state directors have expressed interest and excitement about the project. "Many have said, 'This is just what we need,'" said Lackey.

Piland asked pastors and Sunday school leaders also join in the time of prayer. He also suggests churches that might not be able to have Enrollment Commitment Sunday on Oct. 7 to schedule it at another time early in the church year.

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# Faces And Places

by anne washburn mc williams

## The lights along the shore

We crossed the Mississippi River at West Helena on a Saturday afternoon. Clouds striped the pink setting sun with grey. In Arkansas we turned onto Highway 63 and drove north. (I always avoid interstates when I want to see the countryside.)

At the Missouri border, white geese swam underneath an arched footbridge at blue Mammoth (and I do mean mammoth) Spring. Near the Iowa border we bought a watermelon from a young Amish girl who sat in a long dress at a roadside stand, her horse and wagon parked nearby. We transported the melon through hundreds of miles of tasseling corn fields and ate it next day beside a narrow sail-studded Mississippi River at Lake City, Minn.

W. D. and I were celebrating our 29th anniversary a month early, making a long-wished-for visit to the north shore of Lake Superior. We wanted to make the whole circle tour of the lake. Only problem—we had to telescope it into nine days.

Late Tuesday afternoon we reached Duluth. Already the white birches and dark balsams told us we were entering North Woods territory. I'd heard that the highway which hugs the shore of Superior the 646 miles from Duluth to Sault Ste. Marie is rugged and rocky and could be compared to the coastline of Maine or Oregon. I've never seen either of those coasts, but Highway 61 northeast of Duluth, out to Minnesota's "Tip of the Arrowhead" is as spectacular as any I've seen on this continent.

The lake's coastline is not low and flat, but is mountainous. At places the highway by the inland sea climbs as high as 900 feet. A lot of the highway runs along the tops of enormous cliffs, but on occasion it curves around to their base. Silver Cliff captured our hearts. There beside the rocky beach, in the crescent curve of a tiny bay, we found a quiet little resort motel, with seven rooms, the Cliff 'N Shore, for \$30 for two. To our left the cliff towered above us. Volcanoes and glaciers, eons past, had left a majestic legacy. Great boulders had toppled down from the heights and lay jumbled at the foot of the cliff, in the water's edge. The beach, perhaps 20 feet from our window, lured us, and we crunched along its pebbly curve (reminded me of Brighton's pebbles, only bigger) in lava rocks and agates. As far out as we could see, the floor of the lake was solid rock. To our far right, on a little promontory, stood a gazebo outlined against the twilight.

On the horizon, two ships passed, no doubt loaded with ore. I climbed a hillock of grass to look closer at a small bed of nasturtiums and snapdragons. The stars came out and with them a cool breeze across the quiet water. A man far down the beach built a fire on the rocks. I took a deep breath of the clean, fresh air, and felt all my tensions and troubles drain

away. "This is the place I've been waiting for," I told W. D. "Here is the perfect place to unwind." We sat together on a picnic bench, savoring the night, until biting flies attacked our ankles and sent us inside. Next morning I was up early enough to watch the sunrise from our cozy room, a comfortable room where the simplicity for me held charm.

It was raining when we stopped at Gooseberry Falls, but only slightly cloudy when we got to Split Rock Lighthouse. I remember from my youth a picture of that lighthouse on one of our calendars. It's in a state park now, and we paid \$4 to climb the spiral staircase to the revolving light and to go inside the lighthouse keeper's house, restored to its pre-1930s decor.

A terrific gale in November 1905 wrecked some big ore ships on Lake Superior. The dangers of fog and reefs were magnified because a cargo of ore would affect the ship's compass. After that storm, Split Rock Lighthouse was built on top of a cliff that juts 170 feet up from the lake. The anorthosite rock in this cliff gives it a green hue. The lighthouse gets its name, I was told, from the fact that viewed from the water the rock appears to be split in two ways. An incandescent oil vapor lamp made the beacon visible 72 miles away, in days before electricity.

The lighthouse station was closed in 1969 when modern navigational equipment made it obsolete. But Minnesota bought it from the Coast Guard and has preserved it. For history's sake, the beacon light shines again, and the fog horn sounds twice each day and twice each night. No telling how many lives they saved, in their time.

*Brightly beams our Father's mercy  
From his lighthouse evermore  
But to us he gives the keeping  
Of the lights along the shore.  
—P.P. Bliss, in "Let the Lower Lights  
Be Burning"*

## Riverside and Tallahatchie call Johnson

M. C. Johnson of Fort Madison, Iowa, has accepted a call to be director of missions in Riverside and Tallahatchie associations.

He is a native of Louisiana, and previously served as director of missions in Holmes and Leflore associations in Mississippi.

He and his wife have two adult children.

The Johnsons will move to Clarksdale the first week in October.

Thursday, September 27, 1984

BAPTIST RECORD PAGE 7

## SBC body okays articles study

(Continued from page 3)

cations with certain people to make sure that the content of our conversations will not be misrepresented."

The incident is part of an escalating "holy war" in the denomination over doctrine, theology, and denominational politics. Pressler is a leader of the inerrancy movement, designed to capture control of the denominational agencies in order to turn them to a more conservative stance.

The action adopted by the Executive Committee did not specify when the group will meet again to consider the matter. Although the matter drew no comment when it was adopted, it had been alluded to in each of the three plenary sessions by different members of the committee.

Allen Sears, an assistant U.S. attorney in Louisville, Ky., said "there appears to be no federal criminal violation in the taping. The only possible violation which can be found is a possible violation of the tariff agreement."

Sears, who came on the committee in 1983, stressed he was not offering a legal opinion, but said the most drastic sanction could be removal of telephone privileges, but that the "normal sanction is a letter," requesting that taping cease.

John McCall, an attorney from Louisville, said the "surreptitious surveillance of agency executives, the surreptitious one-party recording of telephone conversations of seminary students are among the kind of issues that are divisive in this convention."

John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and past two-term first vice-president of the SBC, said: "Between now and February when we have our meeting to seek to clear up this public relations matter, we need to keep our rhetoric to a minimum and our accusations to ourselves."

"Please be careful that the feeding of our egos does not overcome the need for respecting each other and the vital work of this committee. We do not need a new battleground for differences. We need a clearing house for differing ideas."

At the close of the first session, Stanley, pastor of First Baptist Church of Atlanta, who won a first ballot victory to become president of the convention during the June annual meeting, called participants to their knees to pray that God would "make right what is not right" within the troubled convention.

The president spent most of his 30-minute address exhorting the leaders to love one another. He also said he "never wanted to be president" of the SBC, and that he is president "not by coalition, not by choice . . . but because God has put me here for his own purpose."

Stanley told the committee members he "has perfect love for every one of them," and told of learning to let "God . . . flow his love through me . . . (He) showed me I could love people who don't love me. If God has forgiven me and he has forgiven others, how do I have the right to hold anything against them if they have been forgiven, too?"

He said "things are not right" in the nation's largest Protestant denomination, but asserted "God in-

tends it to be right. I believe God wants to heal our differences and our hurts and the things that keep us from being all that he intends us to be."

He said "If we humble ourselves before God and one another, and be willing to do whatever it costs to make it right, then he will make it right." As he called for prayer, he encouraged committee members to "love and forgive" and to "ask God to show us how to put right that which is not right."

He also told the assembled Baptist leaders he "believes all of us are saints (converted) and are forgiven (by God.) We are all going to have to spend eternity together."

Dan Martin is news director for Baptist Press.

Note: The two articles have been combined into one on page 4 to conserve space and prevent overlapping.

## Korea's demilitarized zone offers evangelism

SEOUL, Korea (EP)—The highly militarized strip dividing North and South Korea offers one of today's significant opportunities for Christian outreach, says an American who had worked and traveled in that area. He asked not to be identified.

"The world thinks Korea is at peace, but there's a lot of tension up here with border incursions from the North that keep GIs on the alert and seldom make the news at home in the U.S.," he said. "Because of this uncertainty some GIs worry about what might happen and others seek to lose themselves in drink and the pursuit of pleasure."

Needed to help reach the 20,000 American GIs in the area, he said, is a coffeehouse ministry to provide an alternative to the bars and entertainment places, which frequently offer prostitution. A place for Bible studies and discipleship classes would enable soldiers to get guidance and use their free time more wholesomely.

There is also a continuing need for an orphanage or shelter to take care of children of GI fathers and Korean mothers who are sometimes abandoned by divorce or desertion.



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# Washington County men repair California church

A mission project for First Baptist Church, Belmont, Calif., July 7-19, was sponsored by Washington association in Mississippi.

The church had been damaged by a storm; and the mission project involved repairing the ceiling and vent ducts in the main auditorium where sheetrock had been torn down, paint-

ing the inside of the church, installing paneling in all the Sunday School rooms, repiping the church for hot water, replacing the water pipes and drain for the baptismal, and building a partition with ply-wood folding doors between the auditorium and recreation area.

The men who were involved in the

project were Rudon Laney, Greenfield Church; Rudolph Laney and Steve Clark, Emmanuel Church; Ron Polk, and Curtis Purvis, Parkview Church, Greenville; Joe Curtis Sims Sr., Hollandale Church; and Roy D. Raddin, director of missions for Washington Association.

Dave Hanna, pastor of First Church, Belmont, Calif., expressed appreciation for the trip and said, "Thank you for all the time you spent planning, praying, and providing for this project."

Geriel S. DeOliveira, director of missions for the San Francisco Peninsula Association, said "First Baptist Church of Belmont is not the same any more. In a week's time it changed completely. There is a different spirit in the church. It was your kind of spirit that inspired the churches in the New Testament and it is certainly inspiring us in the San Francisco area."

Edd L. Brown, director of Men's Ministries in California, added, "In the past seven years Mississippi Baptists have been involved in assisting us in building over 50 churches in our state. This has provided needed space and has saved us over a million dollars in construction costs. It has also contributed immeasurably to the morale of churches and to individuals."



Participants from Washington Association in Mississippi in a mission project in Belmont, Calif., were, left to right, Rudolph Laney, Ron Polk, Rudon Laney, Steve Clark, Joe Curtis Sims, Curtis Purvis, and Roy D. Raddin.

## Joint offering goes to scholarships

**RUSCHLIKON** — Members of the Roman Catholic and Swiss Reformed parishes here joined Ruschlikon Baptists for a joint worship service on the grounds of the International Baptist Theological Seminary on Sunday, September 2.

The outdoor service has become an annual event in recent years, rotating between the seminary campus, where the Baptist church meets, and an island in nearby Lake Zurich. This year, more than 350 persons took

part, attending "dinner on the grounds" after the service and giving an offering designated for the seminary's fund to assist students financially.

Ilse Wieser, a co-pastor of the Baptist church, led the service. She recognized Reformed church pastor Kurt Furthmüller, who is moving from Ruschlikon to another charge later this year, and presented Catholic pastor Gregorio Montillo, who preached.

The Ruschlikon town band accompanied the congregational singing and gave a brief concert while preparations were underway for the fellowship meal.

The offering for seminary scholarships came to Sfr. 1,300. EBPS.

Any simpleton can prescribe spanking. It requires sympathy and patience, with motherly wisdom, to find the trouble behind the cry. — J. B. Gambrell

## Banquet honors Rolling Along Klub

Senior adults at Oakhurst Church, Clarksdale, were honored recently by a celebration that began with a banquet on Friday evening and continued through the worship service on Sunday morning. The senior adults at Oakhurst are known as the Rolling Along Klub.

Billy Hammonds, pastor of First Church, Helena, Ark., and Mrs. Hammonds provided special music for the banquet. The speaker was Gordon Sansing of Meridian. Sansing also spoke during the Sunday morning worship service.

Recognition was given to the two people who were judged to have contributed the most to the Rolling Along Klub during the past year. They were Hardy Farris Sr. and Mrs. Quentin Rives.

The Rolling Along Klub was organized in 1972. Regular features are weekly Bible study and a weekly fun day at the church that includes fel-



Banquet participants for the Rolling Along Klub at Oakhurst Church, Clarksdale, were, left to right, Tommy Tutor, pastor; Mrs. Quentin Rives; Hardy Farris, Sr.; Mrs. Mitchell Brandon, president of the club; and Gordon Sansing.

lowsip and crafts. There is a meal once a month, and a special ministry has been the installation of smoke

alarms in a number of homes. There is an annual trip.

Tommy Tutor is pastor a Oakhurst.



## CWT seminar

Mel Plunk, missionary, Buenos Aires, Argentina, and Paula Smith, education director, talk over coffee cups during a break in sessions of the Continuing Witness Training national seminar held at Morrison Heights Church, Clinton, Sept. 10-13. He was the participant who traveled the longest distance. She was the only woman enrolled as an apprentice in the witness training.



Three practicing scripture memorization for gospel presentation are Barry Corbett, pastor, Pelahatchie Church; Paula Smith, Flowood; and Vic Bowman, missionary recently appointed to Chile. The CWT workshop they attended was sponsored by the Home Mission Board, SBC, and Evangelism Department, Mississippi Baptist Convention Board. Leaders were David Grant, pastor, Broadmoor, Jackson; Kermit McGregor, pastor at Morrison Heights; and Guy Henderson, director of the Evangelism Department.

## Retreat Cancelled

The Pastors and Wives Retreat, scheduled for Oct. 1 and 2 at Camp Garaywa, has been cancelled, according to Leon Emery, director of the Church Administration and Pastoral Ministries Department, which was sponsoring the retreat. Lack of response caused the cancellation, Emery said.

## Pray for MKs

Sept. 29 — Terrell A. Stella, Korea, Mississippi College  
Oct. 11 — Rhonda L. Stamps, Honduras, Mississippi College  
Oct. 13 — Judith L. Perrill, Thailand, USM  
Oct. 14 — Phillip S. Peacock, Korea, Mississippi College

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## CBN ranks fourth

VIRGINIA BEACH, Va. (EP)—The Christian Broadcasting Network, founded by Pat Robertson 23 years ago, is now the nation's fourth largest TV cable network. Since 1983 its audience has increased to more than 10.1 million households, according to A.C. Nielsen Company reports.

CBN started out with an all-religious programming but found that it wasn't enough to reach people and hold them, said Robertson. People want news, sports and comedy, he said. CBN met the challenge with inspirational programs aimed at the family and with high quality religious programming.

# —Staff Changes—

Jamie Meaders has accepted the call of Linwood Church, Union, as minister of music. He is presently in his second year at Clarke College. He is a former minister of music at Emanuel Church, Union.

John Knox Crooks has accepted the call of Faith Church, Starkville, as minister of music and education. He is a graduate of Charleston Baptist College and New Orleans Seminary. He is a certified leader for the Master Life Discipleship Program and plans to implement his program at Faith Church. William Garrett is pastor. He has served as minister of education in churches in South Carolina and Georgia.

Thomas "Tommy" Byrd has been appointed the new minister of music at Cherry Park Church, Clinton. Byrd received his bachelor of music degree with emphasis in organ and master of church music degree with emphasis in conducting from Mississippi College. Byrd performed with Mississippi College's official singing group, The Naturals, for two years. He was also the official organist for the James Robison Crusade held at the Jackson Coliseum. Byrd has served on the staff of several churches in the Jackson area as minister of music and organist.

Mike Carroll has been named the new Minister of Youth and Education at Cherry Park Church, Clinton. He moved to Clinton from Calvary, Columbus, where he served as minister of youth for two years. Carroll's service has included work as a missionary journeyman with the Foreign Mission Board in Santo Domingo, capital of the Dominican Republic; youth worker in several Spanish speaking churches and in the English language church in that country; and student missionary with the Home Mission Board in South Carolina. He is a member of the Foreign Mission Board and the Miss. Baptist Religious Education Association. Carroll is a graduate of Clarke College and Union University in Jackson, Tenn. He is married to the former Juanita Proffitt of Columbus.

Bill Hallmark, minister of education at Pinelake Church in Rankin Association, has accepted a call as pastor of Calvary Church, Glasgow, Mont. Hallmark, and his wife, Jo Ann, have two children, Andy, 11, and Kathleen, 8.

Ebenezer Church, Senatobia, has called Billy Shackleford as minister of music and youth. Claude Lazenby is pastor.

# —Revival Dates—

New Hope, Gulfport: Oct. 7-12; speaker will be Glenn Morgan, former pastor, who is now from East Main Church, El Dorado, Ark.; Robert Goodman, FBC, McComb, will be music director; services will begin Sun. 10:30 a.m.; Sun. evening 7:00; Mon. - Fri. 7:30 p.m.; Jerry Estes, pastor.

Puckett, Puckett: Sept. 30 - Oct. 4; regular Sunday services; Mon. - Thurs. - 7:30 p.m.; Sonny Adkins, evangelist; Eric McNair, leading the music.

Rawls Springs, Hattiesburg: Sept. 30-Oct. 4; services at 11 a.m. and 1:30 p.m. Sun., and at 7:30 p.m. Mon. - Thurs.; Ed Thiele, associate professor of discipleship, New Orleans Seminary, evangelist; Ken Hedgepeth, music director; Tommy Dobbins, pastor.

Fernwood, (Gulf Coast): Spiritual renewal emphasis, Oct. 14-17; Sunday services 11 a.m. and 7 p.m.; Mon.-Wed. services, noon and 7 p.m.; Bert Langley, pastor, First Church, Broussard, La., evangelist; James Mynard, Fernwood, music director; Paul Vandercook, pastor.

## Clarke looks to missions emphasis

Oct. 2-4 will be Missions Emphasis Week on the Clarke College campus. Paul and Brenda Lee, missionaries to Spain, will be guest leaders. They will speak on Tuesday, Wednesday, and Thursday in chapel services, 10:40 to 11:30 a.m., in the Lott Fine Arts Building. They will be available for conferences in the afternoon and will lead in other special services for the students.

## Mississippi Baptist activities

- Sept. 30- Adult Backpack Training; North Carolina; Noon, 30th-Noon, 5th (BRO)  
Oct. 5 Pastors' Retreat; Camp Garaywa; 10 a.m., 1st-4 p.m., 2nd (CAPM)  
Oct. 4 Handbell Leadership Seminar-North; FBC, Grenada; 10 a.m.-5 p.m. (CM)  
New Staff Orientation; Baptist Building; 9:30 a.m.-4:00 p.m.  
Oct. 5 Handbell Leadership Seminar-South; Petal-Harvey BC, Petal; 10 a.m.-5 p.m. (CM)  
Oct. 5-6 Baptist Young Women Retreat; Camp Garaywa; 6 p.m., 5th-3 p.m., 6th (WMU)

Thursday, September 27, 1984

BAPTIST RECORD PAGE 9



GREEN VALLEY CHURCH, PONTOTOC, on Sept. 9 at the close of the morning worship service, had ground breaking for the first unit of an education building. Members of the building committee are Bing Crasby, chairman, Thurmond Wood, Ottis Prewett, Harold Carter, and James O. Murphree. Bing Crasby and Ray Stark are the building engineers. Robert B. Deline is pastor.



FIRST CHURCH, LUCEDALE, recognized its GAs in a service in May. The theme of the service was "A Wonderful World." GA's left to right: front row - Natasha Gilmore, Jennifer Bailey, Sarah Roberts; second row: Christy Lovelace, Allison Wilson, Joy Caldwell, Traci Curd, Sherry Warren, Christy Gilmore; third row: Emily Hobdy, Jennifer O'Neal, Candace Walker, Kristy Parker, Robin Tanner; fourth row: Mrs. Alice O'Neal, Mrs. Paula Piece, Mrs. Betty McMurphy; Tracy Lovelace, Mrs. Dolores Walker.

## -Names in the News-



JAMES (PETE) PEARSON, pastor of County Line Church, State Line, and his family were honored with an Appreciation Day. The church presented Pearson a Thompson Chain Reference Bible and a money tree containing \$250.00. Pearson and his wife, Joyce, and two children have been at County Line since May, 1983.

William N. (Buddy) Givens was licensed by Calvary Church, Natchez. He is employed by Mississippi Power and Light and is attending Copiah-Lincoln Jr. College. Givens is currently serving as music director at Calvary but is available for pulpit supply. He can be contacted through Calvary Church or his home. His address is 13 Sulinda, Natchez, Miss., 39120 and his phone number is 442-0510. Jasper Collins is pastor of Calvary.



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# Flap erupts over mailing list use

By Dan Martin

RALEIGH, N. C. (BP)—A controversy has erupted over the use of the mailing list of the Baptist State Convention of North Carolina to send out a letter supporting the re-election of Republican U.S. Sen. Jesse Helms.

A letter, signed by four prominent Baptists, was mailed to 18,852 persons on the convention mailing list in August by the re-election committee of Helms, engaged in a bitter political struggle with Democratic nominee Gov. James B. Hunt.

The letter urged support of Helms, suggested allowing Helms' supporters to set up voter registration booths at churches, and encouraged donations to the Helms re-election effort.

The list was obtained from the state convention and provided to the Helms committee by Coy Privette, executive director of the Christian Action League, an interdenominational temperance organization. The CAL is the only "outside group" allowed to use the mailing list.

James I. Murphy, chairman of the executive committee of the convention's general board, said such use of the mailing list was "ethically a breach of trust between the Christian Action League and the convention. . . . We do not want this thing to happen again and are taking steps to see that it does not happen again."

Murphy appointed a four-member committee to draft a written policy on use of the mailing list, to look into the incident and to meet with CAL trustees, headed by Thomas Freeman, pastor of First Baptist Church of Dunn.

"Because of this incident and the questions and letters we have received, I think it is imperative that we have a report to present to the general board when it meets Sept. 25-26," Murphy told Baptist Press.

In the immediate wake of the Helms letter, the executive committee had a special telephone conference call meeting in which it unanimously adopted a statement decrying the misuse of the list, suspending CAL privileges to obtain the Baptist mailing list, and reaffirming convention neutrality in partisan politics.

The statement said the mailing list was provided "to the Christian Action League, in keeping with the practice of many years for their use only. Mr. Coy Privette, executive director of the Christian Action League, delivered the list to the political organization which was responsible for the partisan political mailing."

"We deeply regret that a breach of agreement occurred regarding the mailing list," the statement said, and further noted the convention has "a continuing stance of neutrality regarding partisan politics." The statement said the mailing list will no longer be provided to the Christian Action League "until such time as all questions and problems created by this unfortunate incident have been cleared up."

The letter, on the letterhead of B. J. Morris, pastor of Boger City Baptist

Church in Lincolnton, current president of the North Carolina Baptist Pastors' Conference, was signed by Morris; Privette, who lives in Indianapolis; C. Mark Corts, pastor of First Baptist Church of Winston-Salem; and Henderson Belk, a layman from Charlotte.

Both Corts and Privette are past presidents of the state convention, and Belk has been both first and second vice-president of the state organization. The letter, however, did not include titles or organizational relationships.

"It is unfortunate this list got in the hands of a political organization," Murphy told Baptist Press. "We never intended that this should happen."

Bill Boatwright, director of the convention communications division, said the list is prepared annually from Uniform Church Letters sent by the churches. The list includes names and addresses of pastor and other church staffers, as well as of church program leaders such as Sunday school director, church training director, deacon chairman, librarian, and others.

Privette requested the mailing list in early June, Boatwright said. The CAL was charged \$450, which Boatwright said was the "raw cost of computer time and materials necessary."

Murphy said the state convention "has an unwritten policy" against use of the mailing list by outside groups. "The matter has come before us (the general board) many times. Without exception, we have denied the sharing of this list with anyone."

Murphy added that since Privette is a former convention president, "he knows what our policy has been. He knew that it was ethically a breach of trust between the convention and the Christian Action League."

"We are very much concerned because the Christian Action League had done much good in the past. We provided the mailing list to the Christian Action League and we feel the (trustees of the CAL) owe us an explanation about what happened," he said.

According to convention officials, the CAL was included in the budget of the convention for many years. About three years ago, it was dropped from the Cooperative Program budget and included in the state mission offering, taken each fall in the 3,000-plus churches. This year, the league is scheduled to receive a contribution of \$25,000 from proceeds from the offering.

Privette told Baptist Press he "made an error in judgment" in using the convention mailing list. "I realize I made an error in judgment," Privette said. "I had about four options on getting a mailing list. I made a decision which I thought was the best decision at the time. I should have used one of the other options."

(Dan Martin is news director for Baptist Press.)



## Forty years in Brazil

Raymond and Ann Kolb, Southern Baptist missionaries to Brazil for 40 years, are shown examining pins presented to them recently recognizing their years of service.

The Kolbs currently serve in Brasilia where he is associate area director for Eastern South America and she is a church and home worker.

Kolb is a native of Blue Springs and was pastor of Harrisburg Church in Tupelo before appointment. In addition to Brasilia, the Kolbs have served in Recife, Corrente, and Teresina throughout their 40 years in Brazil.

## Devotional From one passenger to another

By Hope Starnes

When was the last time you were at an amusement park and rode on the roller coaster ride? Did you have time to think at all before you freely stepped out of your seat and strolled on your way? A roller coaster ride reminds me a

little of life itself. It has its ups and downs, scary turns, momentous adventures, and hair raising loops and curves that have you in a spin and wondering if you'll ever get out alive. It produces just enough fear and excitement to make the entire trip joyous and well worth your invested time.

You spend the whole trip, both in life and on the roller coaster, with people who share your apprehensions and anxieties, as well as that moment when they turn to thrills of fascination and finally begin to enjoy themselves free of worry. All the while, there is a Master at the control box guiding and regulating each move that your particular car makes.

As the breathtaking ride comes to a close and as the train rushes through the long dark tunnel situated at the end of the tracks, the people relax and perhaps you should begin to contemplate — "Was it worth it? Did I enjoy it to its fullest and make it worthwhile for me as well as for the other passengers? If given the chance to ride again, would I hide my eyes and shut my ears to the sights and sounds around me as I just did? Ignore the feelings of anxiety of my neighbors? Waste my time worrying about my appearance or the probability of disaster? Would I be more concerned over the uneasy occupants around me rather than my own selfish desires and pleasures?"

With hearts pounding, the exhilarated passengers step out as the ride finally comes to a halt. Were they changed in those fleeting moments you shared with them? Did they continue to die or did some begin to live as a result of your influence? Maybe it would have been a good idea to think on these thoughts as you first stepped in your seat and planned to make this a life changing ride for your fellow passengers. You have to make the difference before it stops — because no one rides on this roller coaster twice.

Hope Starnes, student at Southwestern Seminary, is from Greenville, Miss.

## DeKalb men will bring water, electricity to camp in Belize

Four men from DeKalb left Saturday, Sept. 22, to go to Belize, Central America for an eight-day stay. They are Roy Vandevender, Henry Long, Troy Coward, and Doug Benson.

"The reason these men are traveling to Belize," explained Hal Bates, pastor of DeKalb Church, "is because of their commitment to Christ and their willingness to serve Christ in other areas of the world as well as here at home."

They will work at a Baptist camp just outside the city of Bellmopan where boys and young men come to learn how to cultivate land and pro-

duce their own food, as well as learn about the love of God.

The men from DeKalb will hook up a generator which will supply electricity for the camp. Also they will build a dam for a spring in the mountains and install pipe so that the spring water can be brought into the camp.

Sometimes a very sorry bird sits on the top limb — B. Gambrell

"If you desire to catch fish, do not throw chunks into the water." — J. B. Gambrell

## Homecomings

Providence, (Yazoo): homecoming Sept. 30; Sunday school at 10 a.m.; worship service at 11 a.m.; C. J. Olander, age 90, preaching; dinner on the ground; music and testimonies in afternoon service; Robert I. Martin, pastor. Olander was called as pastor of Providence Church in 1915.

Providence (Attala) located on Highway 14, ten miles east of Kosciusko: homecoming Sept. 30; worship service at 11 a.m.; Walter Hines, pastor, to preach; featured singers to be the Messengers of New Hope Church; lunch served at noon; singing in the afternoon.

Cambridge, Gautier: Sept. 30; homecoming and dedication service; Sunday school at 9:45 a.m., morning worship at 11 a.m.; Rob Davis will be preaching; dedication service at 2:30 p.m.; Richard White, pastor.

Rawls Springs, Hattiesburg: homecoming, Sept. 30; services begin at 9:50 a.m. with Sunday School; covered dish lunch in fellowship hall after morning service; afternoon activities begin at 1:30 p.m. No night service. Ed Thiele, associate professor of discipleship, New Orleans Seminary, guest speaker; Tommy Dobbins, pastor.

Providence, Hattiesburg: homecoming; Oct. 7; morning worship at 11; dinner on the grounds; Herbert Clinton, pastor of First Baptist Church, Fountain Grove, Mo., guest speaker at the morning service (he was licensed to preach at the Providence Church); Larry Gafford, pastor.

Moselle Memorial Church: Oct. 7; homecoming; Sunday School at 9:45; worship at 11 a.m.; a former pastor, Sam Jones, to bring the message; lunch to be served; Singspiration to be directed in the afternoon by the music director, R. V. Smith Jr.; Garland Eaves, pastor.

## Revival Results

New Palestine Church (Pearl River): David Briscoe, pastor; Grady Crowell, preaching evangelist; Paul W. Ball, music evangelist; 3 professions of faith, 10 other public decisions.

New Hope, (Monroe): Jerry Swimmer, Iuka, evangelist; Wade Cook, pastor; 27 professions of faith.

New Hope, (Monroe): tent revival; Jerry Massey, Amory, evangelist; Wade Cook, pastor; 3 professions of faith.

"If some of the preachers will quit feeding the sheep on bitter weeds, they will hear less bleating and it will be more pleasant to live around the sheepfold." — J. B. Gambrell

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## Uniform

# Life in the Spirit

By Bobby Lee, Tupelo  
Romans 8:1-8, 33-39

**Spiritual freedom** (Romans 8:1-11). "There is therefore now no condemnation." Of course, this refers only to those who "are in Christ Jesus."

This is just another way of declaring the truth of justification by faith. Apart from Christ, one is condemned because of sin. But through faith in Christ one is pardoned. Christ died for us. We have been justified by his blood. We have been raised up to a new life. Hence, there is no condemnation. This freedom from condemnation means freedom from past sins and pardon for future sins.

In a sense, verse 2 is the theme of the entire chapter. The life in the spirit is a life of spiritual freedom. A divine power has made us free and continues to work in us. This is our hope of victory over sin. The Holy Spirit makes effective in us the resurrection power of Christ. We thus experience the moral and spiritual energy of the living Christ through his spirit.

It is highly important that we understand the spiritual freedom we now enjoy. It has its source in Jesus Christ. It stems from his redemption. We have been delivered from the bondage of evil. This freedom is anchored in an experience of real conversion.

The law was impotent. It "was weak through the flesh." Both the

moral code and law of conscience were helpless to make us good. But God did something through the incarnation and crucifixion of Christ. He sent his own Son into the world, who was in the likeness of sinful flesh but without sin. Sin could not overcome him. He came because of the sin in human hearts. Through his vicarious death God "condemned sin in the flesh." That is, "he condemned the sin of men and the condemnation took place in the flesh of Jesus."

God's saving act had a moral objective: "that the righteousness of the law might be fulfilled in us." Since we had been set free from sin, since we have experienced a moral renewal through regeneration, and since we no longer walk according to the flesh but according to the spirit and in his power, we can achieve the requirements of the law of moral goodness. Too great stress cannot be put upon the fact that God's first objective in saving us from sin is that we may renounce sin and resist sin and resent sin. Righteousness has been bestowed upon us that the fruits of righteousness may be seen in us. We are set free from sin that we may live after the spirit.

By way of emphasis, and to make the strongest appeal possible, Paul warns about living on the level of the flesh.

**Eternal security** (vs. 33-39). Again Paul asks a question: "Who shall lay any thing to the charge of God's elect?" No indictment can stand because God is the one who justifies. The Christian has been justified by faith.

Once again, Paul asks a question: "Who shall separate us from the love of Christ?" In verse 39 we have "the love of God." The love of Christ and the love of God are the same in meaning. Paul calls the list of the severest trials: tribulation, distress, persecution, famine, nakedness, peril, and sword. The apostle knew in his own experience the reality of these trials. They do not separate us from Christ's love. They may separate us from wealth and health, from family and friends, from comfort and ease. But they can have no effect upon the unchangeable love of God.

Now we come to Paul's triumphant affirmation of faith. With inspired understanding and deepest emotion he traverses the entire range of experience and existence to declare that nothing can separate us from God's love in Christ.

We thus learn the wonder and the glory of God's love in Christ. It is unchangeable and infinite; it is constant and sufficient; it is eternal and triumphant. God loves us no matter what is happening to us.

## Bible Book

# Call for commitment

By Vernon L. Sikes, Yazoo City  
Jude 1-25

Jude has been called the "least known and most neglected book in the New Testament" (Ray Summers, *The Broadman Bible Commentary*). Speculation concerning the cause of its disregard may easily point to its length. In view of our modern day tendency to equate size with importance, Jude could easily be lost to the voluminous writings of other apostles. But in spite of its brevity, it ranks with the giants in defining lines between Christianity and the heresies which were prevalent in that day.

As the heretics were numerous, so were the heresies of the day. Gnosticism was what Jude attacked and it was, in short, an assortment of perversions of Christ's message to our world. According to Jude, "... these men in their dreamings defile the flesh, reject authority, and revile the glorious ones" (v. 8). "... These men revile whatever they do not understand . . ." (v. 10). "... They boldly carouse together, looking after themselves . . ." (v. 12). "These are grumblers, malcontents, following their own passions, loudmouthed boasters, flattering people to gain advantage" (v. 16).

Jude called them "... scoffers, following their own ungodly passions" (v. 18), "... worldly people devoid of the Spirit" (v. 19). In his denunciations, he blasted the heretics unmercifully, eager that the Christians "... contend for the faith which was once for all delivered to the saints" (v. 3).

### I. Jude — A Common Man (1-2)

In no way was Jude writing for personal glory. He lived in the shadows of his illustrious brother James, but he was content because he had accepted his role in life — that of being nothing greater than a servant — a servant to Jesus Christ (v. 1). He was a common man in the service of his Lord as he ministered to his Christian brothers.

### II. Defending the faith (3-4)

Originally, Jude had wanted to write a treatise about the Christian faith (v. 3), but a more urgent task presented itself. Certain "ungodly persons" who perverted the grace of God into an excuse for immorality had infiltrated the church.

### III. A reminder of judgment (5-7)

Lest the Christians forget their early teachings, Jude thought it wise to remind them of God's judgment by using three historical references: the Israelites' exodus from Egypt (v. 5), the apocryphal account of the rebellious angels (v. 6), and the Sodom and Gomorrah incident (v. 7).

### IV. A warning against heresy (8-16)

The heretics of whom Jude spoke were causing rebellion within the church. "... These men . . . defile the flesh, reject authority, and revile the glorious ones" (v. 8). They rebuked and abused both God's authority and the authority of Christian leaders. They scorned the church's leaders in ways that even the archangel Michael would not have dared act toward Satan as the two battled over

Moses' body (v. 9). They walked in the perilous ways of Cain and of Balaam and of Korah during Old Testament times. Their destiny was like "fruit trees . . . uprooted" (v. 12) and destined to be burned.

Jude again borrowed from apocryphal writings as he related the scene of God's judgment on the heretics (vv. 14-16) — a scene where God is assisted by "his holy myriads" in executing judgment upon the "ungodly sinners." His reference applies specifically to those in the early church who demonstrated that they were against everyone who did not agree with them.

### V. Words to the faithful (17-25)

In stark contrast to the reprimands made against the ungodly, Jude turned now to tenderly address the "beloved." They were to grow spiritually, "pray in the Holy Spirit," stay in God's will, and wait for "eternal life" in Christ (vv. 20-21).

In vv. 22-23, Jude spoke of the Christians' responsibilities to even the worst heretics. The Christians' duty is not to destroy, but to save. The heretics were not to be banished from the church, but instead, they were to be won back to the fellowship. Christians are to love the sinner but hate the sin.

The churches of Jude's era and our contemporary churches are often shaken by heresies that are seemingly passed from generation to generation. Despite the threats made against the church, we can have a

# The Baptist Record

## Life and Work

# Serving with the Savior

By Charles E. Myers, Jackson  
Matthew 27:57-28:20

beginning to fade. They are accepting the fact of a suffering servant as Isaiah had predicted. They are also beginning to accept the idea that they also will be servants and in all probability will suffer too. The commitment this time was based upon a deeper knowledge of him and his purpose. It involved total life. In the light of what he had been through, how could it be less?

We, like these, can and do have contacts with him. If these contacts are genuine they result in commitment. He does not come to us just to pass the time of day. He always has purpose in the contact. The purpose is not just to humor us, but is to extend on beyond us. It is to help us find and accomplish his ultimate purpose for us. To a lot of people the resurrection is not honestly a reality. They talk about it, but they never contact the risen Lord in an act of commitment. Until we do we only play lip service to the greatest truth in God's plan.

And what is involved in that commitment? Jesus said he wanted us to share the gospel with all the world as long as we were alive. He said for us to go preaching and teaching and discipling to the ends of the earth. By that he meant that each one of us who had come in contact with him and made a commitment to him, was to serve in that area of the world where he lived until earth took us away. He also meant for us to join others in taking that message to areas where no one lives who has had a personal contact with him.

And he promised that as certain as he was alive he would be with us wherever we went in his name. The question each of us must ask himself is do I really believe Jesus rose from the dead? Do I believe it because I have had personal contact with the risen Lord? Is there any evidence in my life that I have had contact or is it just talk? If I have really contacted him, how can I do less than effectively witness where I am, and join my church family in helping send witness around the world?

**Baptist Record**

confidence equaled to Jude's trust expressed in vv. 24-25. We have a God who can keep us from slipping, can make us to stand blameless in his presence, and can bring us into his presence exultant.